This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

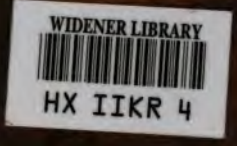
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

C
8319
233.22



9 289.6 M5117
Class ..., No. 214
C8319.233.22 (1825)

FRIENDS' LIBRARY,

No. 142 NORTH SIXTEENTH STREET,

PHILADELPHIA.

Received, ...*Mo.* ....., *189*

HARVARD COLLEGE
LIBRARY

THE GIFT OF
FRIENDS' LIBRARY
PHILADELPHIA

MEMORIALS

CONCERNING

SEVERAL MINISTERS,

AND

OTHERS, DECEASED:

OF THE RELIGIOUS

SOCIETY OF FRIENDS,

WITHIN THE LIMITS OF THE YEARLY MEETING OF NEW-YORK,

WITH SOME OF THEIR

LAST EXPRESSIONS.

New-York:

PRINTED AND SOLD BY MAHLON DAY,

NO. 376, PEARL-STREET.

1825.

~~C 8319.233.35~~
C 8319.233.22 (1825)
9 259.6
M5117

HARVARD COLLEGE LIBRARY
GIFT OF FRIENDS' LIBRARY
PHILADELPHIA
FEB 12 1935

35-214
52
E

PREFACE.

SEVERAL Memorials of deceased Friends have received the approbation of the Yearly Meeting of New-York, since an edition was published by the Meeting for Sufferings in 1814; and, it is thought, that it will be useful to continue the publication of this record of the lives and deaths of those, who have added their testimony to that of "the great multitude which no man can number," for the excellence of the religion of Christ, in its peculiar power, to detach the affections from the world, and prepare for a separation from the things of time in the solemn hour, when the favour of God will be found to be of incomparably greater value than all which this world can bestow in wealth and in pleasure. Published by direction of the Meeting for Sufferings, representing the Yearly Meeting of the Religious Society of Friends, in the State of New-York, and parts adjacent.

4th Month, 1825.

MEMORIALS

CONCERNING

SEVERAL MINISTERS,

AND OTHERS, DECEASED.

The Testimony of New Garden Monthly Meeting in Chester County, Pennsylvania, concerning our worthy Friend WILLIAM MOTT, *of Mamaroneck, in York Government,—*

WHO being on a religious visit to Friends in this Province, attended our Yearly Meeting at Philadelphia, and from thence, on his way towards Nottingham Yearly Meeting, visited several meetings, and was at our Monthly Meeting of New Garden, held on 7th day, the 5th of the 10th Month, 1765, where, after some time of silence, he appeared in a short, yet satisfactory testimony, but being much indisposed, left the meeting in a few minutes after, and did not return,

but went to the house of Isaac Jackson, where his illness increased, which was the small pox, and lay heavy upon him.

On Second day following in the afternoon, some Friends coming to see him, he mentioned his desire of having a time of retirement together, in which opportunity, he expressed in a lively and sensible manner, his resignation to the will of the Lord, respecting his indisposition, and spake of the great advantage it might be to the members of our Society, if they were more drawn from the spirit and friendship of the world, and the too eager pursuit after the riches and grandeur thereof; and said that the professors of truth suffered great loss in a spiritual sense, for want of being often deeply inward when about our lawful callings, labouring to have our minds retired where true comfort and instruction is to be witnessed; and that Friends who are heads of families ought to wait for the movings of Truth, to make way for them to call their children and servants together to wait upon the Lord, and if this was but the engagement of our minds, Providence would make way for such op-

portunities beyond our expectation, on which and several other subjects, he at that time spoke in a sensible, humble manner.

He frequently at other times mentioned his uneasiness in beholding the professors of Truth not keeping within the bounds of true moderation respecting their clothing and furniture, but rather pleasing the natural disposition in having divers colours in one garment, with unnecessary work and pains to no real advantage, but to the consumption of much precious time that might be profitably spent in doing good amongst mankind; and said that if Friends lived near enough to the inward Teacher that discovers things to be as they really are, there are many things amongst us that we term small or trifling, that would appear too great and inconsistent for the professors of the pure truth to admit of.

And, notwithstanding his affliction was great, yet he bore it with remarkable patience, appearing more concerned for the glory of God, and the good of his church and people, than any temporal considerations; and frequently expressed his resigna-

tion to the Divine Will, being freely given up either for life or death; and the retired, quiet frame of mind he generally appeared in, was very instructive, often saying he felt easy in mind, having witnessed a comforting, refreshing season, expressing his thankfulness for such peculiar favour in so trying a dispensation; yet he had no other prospect but that he should recover until a few hours before his decease, when he signified he had almost done with time here, and then changed fast for death, and quietly departed the 15th of 3d Month, in the evening, in a sensible, composed frame of spirit.

A Memorial of the Monthly Meeting of Nine Partners, concerning JOSHUA HAIGHT.

IN remembrance of the valuable labours and services of this our beloved Friend and elder, it is with us to give the following testimony concerning him.

He was born according to accounts at East Chester, the 10th of the 4th Month, 1704, his father dying when he was young, and his mother being a Presbyterian, he had his education in that society. Some time after he arrived to the state of a man, he was convinced of the principles of Truth, as held by Friends, and through attending to the operation of the divine principle of light and grace, which he at times had felt to move on his mind when young in years, he came to experience an increase of that love which is the badge of true discipleship; and was thereby drawn to attend the meetings of Friends; he some time after removed and settled at Shappaqua, where a meeting was held at his house for a time; it be-

ing a new-settled place, and but few Friends, the weight and care of the meeting lay much upon him. After residing some time there, he again removed with his family, and settled at the Nine Partners, then pretty much a wilderness; and though there were but few that made profession with Friends, yet he soon found an engagement with other Friends to request the Monthly Meeting's approbation for them to meet together for divine worship, which being approved of, a meeting was held in this place in the year 1742, of which he was a diligent attender, wherein his deportment was exemplary, being solid and weighty; and thus, by a faithful adherence to the divine Teacher in his own mind, he experienced a growth in that gift which alone qualifies for service in the church, for the support of the discipline whereof he had to go through many close trials and deep baptisms; being zealously concerned that right order might be maintained, and that the judgment of truth might be placed upon transgressors that proved unclaimable; not sparing even his own offspring.

He was a diligent attender of Quarterly and Yearly Meetings to an advanced age, and was not deterred therefrom, even when imminent dangers were apparent in time of war; having to pass through the contending parties in going to and from them, for which he suffered confinement on board of prison-ships after his return from the Yearly Meeting in 1777, where he remained upwards of three months, which he bore with great fortitude and composure of mind; saying after his release, his prison had been to him as a palace. He was much engaged for the arisings of the testimony of Truth in its various branches, particularly with respect to war and bloodshed, (for which he suffered the spoiling of his goods,) and also for the emancipation of the enslaved Africans; being desirous that he might not do any thing whereby the right of slavery would be acknowleged. And truly we may say, that he appeared to be a faithful labourer in the vineyard, according to his station; being endued with sound judgment, and was zealously concerned against a lifeless, forward ministry, but a tender, nursing father to the honest, exercised labourers.

A few years since, he had a fit, which appeared to be of the apoplectic kind, after which his understanding and memory gradually decayed, and he became as a little child, not knowing his own children; yet abounded in innocency, often saying, "let us do all the good we can, and be sure that we do no hurt, then it will be well with us." Thus he closed his days, and no doubt has received a reward for all his faithful labours. He departed this life, the 11th day of the 3d Month, 1796, aged ninety-one years.

A Testimony of the Monthly Meeting of Nine Partners, concerning our Friend STEPHEN DEAN.

HE was born in the County of West Chester, the 1st day of the 11th Month, in the year 1724, of parents, who although not members of our religious society, yet were inclining to the principles of Friends, attended our meetings, and endeavoured to bring up their children in that way; yet this our Friend grew up, and continued without much apparent religious concern until about the forty-fourth year of his age, when having previously removed and settled at Oswego, in the compass of our Monthly Meeting, he was, by the powerful preaching of that servant of Christ, Samuel Neal, more effectually reached and awakened to a sense of his condition, and of the necessity of giving up all, in order to purchase the Pearl of great Price, and soon after joined in membership with us. He was a diligent attender of our meetings for religious worship and discipline, and through attention to the leadings of the

pure principle of light he was enabled to fill the station of an elder with propriety, being ready to discourage that which did not appear to arise from the principle of life,—but was as a nursing father to the poor in spirit, who needed a word of consolation and encouragement.

He was a tender father, a loving husband, a kind neighbour, and a sympathizer with the poor, who often partook of his bounty. For nearly three years before his death, he was confined at home with distressing pains of the Sciatic, which he bore with Christian patience and fortitude, frequently expressing his prospect of a change, and an entire willingness thereto. In the course of his sickness, he uttered many sensible, weighty expressions, and gave much good advice to his children, as well as to his friends and neighbours, who came to see him, very suitable to their several states.

At one time, he said, although his bodily pains were great, yet he felt that which stayed his mind, which was a favour, and not at our command. One evening after having

lain most of the afternoon as though he was dying, being a little revived, was asked how he was, he replied, "I have had a sweet afternoon, my mind hath been in paradise."

Thus our dear Friend closed his days in sweet peace, and we doubt not is gathered to his eternal rest. He departed this life, the 24th of 6th Month, 1797, aged about 72 years.

A Testimony of Amawalk Monthly Meeting, concerning our Friend JOSEPH WALTERS.

IT appears that our Friend was born in New Castle, in the County of West Chester, and State of New-York, and when young was much captivated by the follies and vanities of the natural man, but being followed by the visitations of the grace of God, he saw sin to be exceedingly sinful, and became convinced of the truth, and by taking heed to its dictates, was enabled to take up the cross, and thereby experience an overcoming.

As he continued steadfast in the faith, he grew in grace, and in the knowledge of the Truth, received a gift in the ministry, and was qualified to publish the glad tidings of the gospel to others, and to speak a word in season to the weary traveller. He settled at Amawalk in the aforesaid county, where a small meeting of Friends was for some time held at his house; and by his steady, exemplary conduct, and devotedness to the

cause of Truth, was, we believe, a useful instrument in gathering a considerable meeting at that place. He was a steady attender of meetings, and weighty therein. Useful in the discipline, a lover of good order, an encourager of the rightly concerned, a good neighbour, beloved by his friends, and of good report among men. He was frequent in his visits to the sick and afflicted; and although labouring in his latter years under infirmities and weakness of body, he appeared to experience an increase of the love of the gospel. His last illness was short, and attended with acute pain of body, which he bore with Christian patience, frequently signifying that his dependence was on the Lord. He retained his understanding to the last, and quietly departed, we believe, in peace, the 4th of 12th Month, 1806, aged about 78 years, and a minister upwards of thirty years.

Thus our beloved Friend, through faithfulness to the manifestations of Truth, received not the grace of God in vain, but improved the talent committed to him, and held his integrity and greenness to the end.

A Memorial of the Monthly Meeting of Galway, concerning our Friend DAVID HOWLAND.

IT having pleased the Almighty to remove this our beloved Friend from works to rewards, we feel our minds engaged to give the following Testimony concerning him.

He was born in the Nine Partners, the 12th of 10th Month, 1773. His parents names were Stephen and Anna Howland. It appears, by his given account, that he was in very early life, measurably convinced of the principles of Friends, and for some time after felt an engagement of mind to attend their religious meetings; but his parents changing their residence, he was almost deprived of attending meetings for some years. During which period youthful vanity gained ascendency in his mind, although he was favoured (at times) with a clear sense thereof. Thus time passed with him until he became settled in life; when about the twenty-third year of his age, by the renewed visitations of Divine Love, he became fully awakened to a concern for the welfare of his immortal

soul. And standing open to the convictions of Divine Light, he submitted to the sanctifying power of the Cross of Christ, grew in religious experience, and became a diligent attender of our meetings, the nearest of which was about the distance of eighteen miles; being in low circumstances, he was under the necessity of travelling to and from them on foot, which he often did the same day; and requesting the care of Saratoga Monthly Meeting, he became a member thereof. The year following, he found himself under the necessity of bearing a public testimony to the truth he had made profession of; and abiding in humility, he grew in his gift to the general satisfaction of his friends, and was recommended a minister in the year 1807.

Under apprehensions of duty, he was often led to appoint meetings in neighbourhoods adjacent to where he lived, (which in the latter part of his life was in the town Mayfield.) He likewise performed several religious visits of some distance in which he was often favoured and much enlarged in his public ministry to the reaching of many

minds. He was ready and pertinent in Scripture, and was enabled by the influence of Divine Grace, to set forth with clearness the principles of Truth, as professed by us, to the understandings of the people. He was likewise useful in our meetings for discipline, and often manifested a concern therein, particularly for the right education, and orderly walking of our youth. He was a kind and affectionate husband, a tender father, and generally beloved by his acquaintance and friends. He was taken ill at the house of our Friend Thomas Wilbur, at Saratoga, on his return from the Quarterly Meeting at Easton; and though his disorder was very severe, he bore it with becoming patience and resignation of mind. At one time he expressed to a Friend who sat by him, that he felt as though his days work was done in the day time.

A day or two afterwards he remarked, that in all his life, death had never looked so pleasant to him as it then did. He departed this life on the twenty-fifth of the 2d month, 1814; and we trust is now receiving the rewards of his faithful labours.

The Testimony of James and Phebe Clapp, concerning their daughter SARAH CLAPP, *late of Creek Monthly Meeting, Nine Partners.*

SHE was born the 15th of 1st Month, 1784. In early life, she was inclined to vanity, but about the twenty-second year of her age, being visited with severe illness, her mind became impressed with religious concern, and she frequently sought opportunities of retirement.

She was diligent in the attendance of religious meetings, dutiful to her parents, and affectionate to her friends and neighbours. When near the thirtieth year of her age, she was confined by bodily indisposition, which she bore with Christian patience and fortitude, and frequently mentioned that it appeared to her, that the good presence of the Almighty was so evident, that it must be felt by all who entered the room.

She was enabled to impart much suitable counsel to those around her. To her brothers, she said, "Dear brothers, remember

your Creator in the days of your youth;—be faithful;—do not shun the cross;—keep to the plain language:—the Lord is good,—he has been so to me." And to one of them, added, "I am glad to see thee once more; be careful to wait upon the Lord, that he may be pleased to be with thee, and enable thee to bring up thy children in his fear: and also thy dear wife, may she be fully given up to seek the Lord, that she may be rightly directed in the discharge of her duty to your children. Dwell in love. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Be careful, dear brother, to attend meetings diligently; go under a right concern of mind, and when there, endeavour to worship the Lord in spirit and in truth."

At one time she thus appeared in supplication, "O Lord! thou hast been near me in my sickness, be pleased to be with me to the end."

After recovering from fainting, (to which she was subject,) she said to a connexion, "I want to speak with thee;" and pausing, added, "My dear, I want thee to be faithful

in the discharge of thy duty, towards God and man. He is a God nigh at hand, unto all them who are willing to call upon his great and good name."

"I have had to look back, and see whether I have been enough given up in *little things*;" and on taking her leave, said, "Farewell; do remember, and be obedient to the requirings of the Most High; then, I believe, thou wilt be enabled to pass through this vale of tears, and have the reward of, 'Well done, thou good and faithful servant.'"

A Friend coming to see her, she said, "I am, to appearance, just launching into a boundless eternity; do thou comfort my aged mother, in this time of trial. I feel myself entirely given up to the requirings of my Master. I am willing to give up all, and leave you, and go to an everlasting inheritance. I see nothing in my way towards that glorious city, whose builder and maker the Lord is."

When appearing to be near her close, she said, "Farewell, dear father, cleave to the Lord, for he is a stay and a staff in time of trial;—great are his mercies and loving

kindness: do not turn thy mind too much to the things of this world, but turn unto thy God, who is a rich rewarder." Addressing her mother, she said, "Farewell, dear mother, I hope that thou mayst be borne up in this time of trial. I believe the Lord will see meet, in his wisdom, to be thy stay and support, as thou dost cast thy confidence in his holy Arm of power. O! my dear parents, brothers, and sisters, be faithful to the little, and do not look for great things. May the things of this world be stained in your view;—they are no more to me than a bubble upon the water."

To a young woman of her acquaintance, who came to see her, she said, "O give up to serve thy God, and work out thy soul's salvation with fear and trembling. Health is the best time, be faithful, so that thou mayst have thy accounts in readiness when thou art called hence." Addressing a near relation, she said, "Be faithful to the Lord's requirings in all things; be a good example to thy children:" adding more, expressive of the great importance of that duty.

Speaking to a young Friend, she said, "I

am here in mutability, quite resigned to the Lord's will. He has spared my life thus far. I can but admire his great condescension: my soul doth praise and magnify his name. If the Lord see meet in the riches of his mercy to take me hence, I am entirely resigned; but I have no desire to be removed till the measure of suffering be filled up."

After taking an affectionate farewell of her brothers and sisters, she seemed to revive a little; her disorder however soon returned with increased force, and her voice became much enfeebled; yet a Friend who was with her a little before the solemn close, distinctly heard her say, "I believe my sufferings are in wisdom, it is for some good purpose," and shortly after added, "Joy and rejoicing; —Lord, let thy divine will be done, and not mine."

She quietly breathed her last, the 4th of the 8th Month, 1814, aged about 30 years.

The Memorial of the Monthly Meeting of New-York, concerning MATTHEW FRANKLIN.

MATTHEW FRANKLIN, was the son of Henry and Mary Franklin: he was born in New-York, the 9th of 6th month, 1773. During his childhood, he was deprived of paternal care, by the death of his father, but the watchful tenderness of his mother was extended to guard his youthful steps from straying into the paths of vanity and dissipation, to which his natural proneness to levity and unprofitable company peculiarly exposed him, amidst a numerous acquaintance and surrounded by the temptations incident to a populous city.

He however listened to the allurements of deceitful pleasures, and was frequently ensnared and his peace broken; for amidst these gratifications the convictions for sin reproved him, and he often felt the force of the declaration, that "the way of the transgressor is hard."

The visitations of Divine Grace were ex-

tended to him from his childhood, and his devotional feelings were lively and fervent; but from his great natural vivacity these impressions frequently lost their force, and he yielded to new temptations, which again plunged him in sorrow and remorse.

About the twentieth year of his age in, a season of renewed awakening, he was led fervently to supplicate the Lord, that he would be pleased by some powerful operations of his hand, however heavy he might see it necessary to lay it upon him, to cause him to bow to his Holy Will. And some time after this season, he was attacked with languishing indisposition. Severe and awful were the conflicts and exercises of his mind, in this situation, when it appeared to others that his sickness was unto death, but to himself that it was for the glory of God, in recalling a sinner from the paths of polution to serve him in newness of life. This feeble state continued for several years, when he gradually recovered a comfortable state of health; and increasing in watchfulness and stability, he grew in the spiritual life, and a dispensation of the Gospel was committed

to him; in which he was exercised for some time in opportunities with individuals, and in families.

He was first engaged in public ministry about the year 1803, and being careful to move in the manifestations of Divine Light, his gift was enlarged, and he became an eminent minister of the Gospel.

The state of his temporal affairs occupied his attention more than was agreeable to him; for, as he at times expressed, he preferred to every earthly acquisition, the dedication of his time and talents to the service of his Lord; but considering it to be necessary to attend to the settlement of concerns, which his connection with others had involved him in, he was but little from home, till in the years 1808 and 1812, he made religious visits to Friends in New-England; and in 1813, one in some parts of New-Jersey and Pennsylvania; and it appears by the testimonials of Friends amongst whom he travelled, that his gospel labours were very acceptable.

During the latter years of his life, his mind being relieved from the anxieties and cares

which the state of his business had occasioned him ; his usefulness in the Society and in the community at large increased, his service in the ministry of the Gospel became more extensive ; and he appeared likely by his labour in the vineyard to produce much fruit to the praise of the Great Husbandman. But inscrutable are the counsels of Infinite Wisdom ; it pleased the Lord in the midst of his days, and in the fulness of his usefulness, to call him to receive the reward of his labour.

About four weeks previous to his decease, he made a very acceptable visit to Friends of Purchase Quarterly Meeting; and speaking of it after his return, he remarked, that in the course of it and since his coming home, he had felt great sweetness on his mind, and that as he had frequently thought he might be removed from time by some sudden stroke, he had fervently desired that it might not be when his mind was engaged in worldly business, but in some season of religious enjoyment.

In serious discourse with one of his sisters, a few days before his death, he signified, that he was weary of buying and selling,

and handling money, that it felt to him like lost time ; that he earnestly desired to close his commercial concerns, that he might be more at liberty to attend to his religious duties, apprehending that his stay here would not be long.

On the first-day following, he arose early, and from his first being seen, his sister and their domestic, noticed an unusual solemnity and sweetness in his countenace and deportment. He desired the latter to keep the house still and quiet; and read in the New Testament before breakfast, and afterwards a chapter aloud to the family: throughout the morning till meeting time, his mind appeared to be centered in devout meditation.

In the early part of the meeting, he was engaged in public ministry, explaining the duty of Christian benevolence, and recommending in a pathetic manner its observance, for about a quarter of an hour, evidently much affected with the subject. In the midst of a sentence, he placed his hand upon his head, stopped speaking, and sat down ; but shortly arose, and endeavoured with fal-

tering steps, to go out of the house : he was assisted and carried home in a chair ; having expressed only a word or two after leaving the Meeting House. He was soon deprived of sensation, and continued declining, till he died of apoplexy, on the evening of the following day, the 9th of the 1st Month, 1815, aged 41 years, a minister about 11 years.

In preserving this memorial of our beloved brother, we desire to magnify the Divine Grace, which, by its convictions for sin, controlled and finally brought into subjection, that will which was alienated from the Divine Will, and by its renewing operations cleansed him from youthful sins ; and rendered that tongue, once employed in revelry and mirth, the instrument of proclaiming the gracious offers of redemption by Jesus Christ.

Consonant with the spirit of the gospel, his love and good will were limited to neither sect, colour, nor country ; he considered all men as the children of one Universal Parent, and he loved them as brethren ; he believed that in every nation, tongue, and

people, there were those who feared God and would be accepted of him, and towards these his mind was enlarged in the fellowship of the gospel. This characteristic was manifested in numerous kind offices to his suffering fellow-men, in visiting the fatherless, the widow, the afflicted in body and mind, administering spiritual and temporal relief; and also in the minor though still important traits of engaging cheerfulness, general affability, and unaffectedly kind deportment to all; and especially to the children and young people, to whom he was particularly dear, and for whose religious instruction his mind was often led into exercise, fervently desiring that the children of Friends might be more carefully trained in the nurture and admonition of the Lord.

Correspondent with Christian precept, he endeavoured to use this world as not abusing it; he did not covet much outward substance, but desired to be found a good steward, ready to distribute, willing to communicate, and was eminently useful in exciting others to acts of charity and benevolence.

He was a man of sound, correct judgment; and highly estimating the importance of a faithful discharge of duty, he was singularly useful in exhorting, admonishing, and reproving; and remarkable for doing it without offence. He was extensively serviceable in the discipline of the church, and was often concerned to exhort Friends to adhere to the peculiar testimonies of the Society, as respects plainness of dress, language, and deportment; and, to the observance of Christian simplicity and moderation, in the use of temporal things.

He delighted in reading the Holy Scriptures, and often exhorted Friends to a practice so greatly condusive to their religious improvement: and being a lover of retirement, his sitting in religious meetings was solemn, evincing that his mind was turned to the great object of adoration.

His ministry was persuasive, instructive, and enlightening; and it was obviously his concern to draw the attention of the people, to the operation of the Holy Spirit: his manner was agreeable, free from peculiarity of tone and gesture; and he laboured cheer-

fully and with a willing mind in his Master's service.

Whilst we are sensible to the loss which the Church has sustained in the removal of our beloved Friend, we desire reverently to acquiesce in the dispensations of Him, whose ways are unsearchable and his judgments past finding out. And it is our fervent solicitude, that the quickening effect produced upon many minds by his death, may excite them to a diligent and faithful performance of their several duties, that when the days of their probationary existence shall be fulfilled, they may also inherit the blessing.

Memorial of Creek Monthly Meeting, concerning our Friend PHEBE UPTON.

SHE was born in Salem, State of Massachusetts, the 9th of the 5th Month, 1746. Her parents, John and Mary Smith, were members of our religious society, and she often mentioned with gratitude, their care for her preservation, through the important period of youth. Having thus been favoured with a guarded education, her heart was susceptible of pious impressions; and by yielding early to the precious influence of redeeming love, she became qualified for usefulness through the succeeding stages of her life.

In the 22d year of her age, she was united in marriage with our esteemed Friend, Paul Upton, and in the following year, they removed and settled at Nine Partners. She was a kind and affectionate wife; and in the performance of the social and relative duties, was an instructive example of prudence and discretion.

From her religious experience, she was

qualified to fill the important station of an elder, to which service she was appointed in early life.

Feeling the great responsibility of her situation as a parent, and being sensible that the influence of example, and the force of habit, have a powerful effect on the minds of children, she was careful to walk uprightly before those entrusted to her care; and to seek for wisdom, to nurture them in the "fear and admonition of the Lord." This concern for her children's welfare, was so deeply interesting to her best feelings, that she sought frequent opportunities to inculcate in their minds, the principles of piety and virtue; often reminding them of the necessity, for those who profess to be the followers of the "Prince of Peace," to cultivate the spirit of charity and forbearance. Nor were her labours for the preservation of harmony confined to her own family, but were extended more generally, as occasion required; and when any thing occurred, that was calculated to lead to strife and animosity, she was careful to use her influence, to suppress its first appearance; and from the fulness of

concern which she evinced, (by her impartial labours,) for the restoration of unity, we believe it may be justly said, that she acted the part of a true peace-maker.

Diligent in the attendance of religious meetings, and when there, her countenance and deportment indicated the reverent devotion of her mind in the performance of true and acceptable worship:—and as she esteemed it not only an incumbent duty, but a precious privilege, she was careful to encourage others to a faithful dedication in this important concern. In meetings for discipline, she exemplified a concern for the maintenance of good order, and her precepts were enforced by humility and condescension.

Her character was marked with hospitality and kindness; and she esteemed it a favour to have the company of those who devoted their time and talents to the promotion of the cause of righteousness.

Possessing a feeling and benevolent mind, she would often sympathize with the afflicted; and to alleviate the sufferings of the indigent, was to her a pleasing duty.

Being of a cheerful and affable disposition, and circumpect in her conversation, her society was rendered interesting and instructive.

On the 7th of 9th Month, 1814, after attending our meeting, she was taken unwell. The disorder increasing upon her, and it appearing likely that she would not continue long, she had recourse, in this time of trial, to the Fountain of consolation for support; in which her spirit was humbled in remembrance of the many favours and preservations she had experienced through life.

She divers times imparted much suitable counsel and advice to her children respecting their truest interest, and recommended the spending of the first day of the week in a profitable manner, and to a frequent perusal of the Scriptures.

Being reduced to great bodily weakness, her mental faculties became somewhat impaired, but her love and affection for her friends continued, and often manifested a sense of Divine Goodness. A few days previous to that of her decease, she ex-

claimed, "Rejoice evermore, and in every thing give thanks."

She departed this life, the 5th of 3d Month, 1815, in the 69th year of her age.

The Testimony of Duanesburgh Monthly Meeting, concerning Hannah Hoag.

Our Friend, Hannah Hoag, wife of Levi Hoag, was born in Dutchess County, in the State of New-York, the 27th of 8th Month, 1764, of parents not in membership with any religious society, who being of slender circumstances, gave her very little opportunity of acquiring education. She however obtained sufficient learning to enable her to read in the Bible, in which she always manifested a peculiar pleasure.

Having a sober, contemplative mind, she had desire, in very early life, to become religious; and it appears she was not captivated by the allurements of vanity, as the youth too generally are. After having attended the meetings of the various denominations of professors in that vicinity, she became acquainted with the principles and faith of the Society of Friends, and being convinced of the rectitude of them, she requested, and became a member, in the 17th year of her age. In the 18th year of her

age, she appeared in the ministry, and by attending to the qualifying power of Divine Grace, she experienced a growth in the gift, in the exercise of which, she was remarked for the correctness of her scriptural quotations. About the year 1804, she, with her husband and family, settled within the limits of our meeting at Duanesburgh. Her doctrine was clear and explicit, and was evidently not delivered "with the enticing words of man's wisdom, but in demonstration of the Spirit and of power." She often warned those, who appeared to be at ease, of their great danger; whilst the language of consolation often flowed to the tried, tribulated mind. She was a great advocate for peace, and often declared the unlawfulness of that unchristian practice and scourge of humanity, "carnal war;" but that the Christian warfare was spiritual, and wrought by him "whose fire is in Zion, and his furnace in Jerusalem." She manifested a feeling concern for the welfare of her children, and laboured that they might be governed by the inward principle of Divine life; remarking with gratitude, its tendering

impressions on their minds. In the winter of 1814, she removed with her husband to the town of Hancock, (Massachusetts.) After an absence of about a year, she returned with her husband and family, with her health considerably impaired, and was very cordially received by her friends, who cherished a grateful remembrance of her former services.. Her health gradually declined, though she usually attended meetings, until 8th Month following, when she was at the Quarterly Meeting, and was enabled, very powerfully, to declare the all-sufficiency of Divine Grace to qualify for gospel services. After she was confined to her room, she would often remark to those who came to see her, the necessity there was of being prepared before they were reduced to such a state.

She, in a composed frame of mind, asked her husband, if he could not freely be resigned to see her released from a bed of distress, who answered, that he thought he could, whether by life or death; she replied that her feelings were not as though she was going to meet an angry Judge, and intima-

ted an entire willingness to leave this earthly tabernacle, saying, "O that I could take the wings of a dove, and go to him whom my soul loveth."

At several times, she prayed that she might be favoured to be resigned to Divine disposal, and once when she suffered through extreme pains, said, that the dispensations of her dear Master to her, were all in wisdom for her further refinement.

A short time before her departure, she said with an audible voice nearly thus:—"O blessed Lord, if it be thy will, cut short the work," which, together with a former petition, that she might have an easy passage, seemed to be graciously granted to her, for in a few moments she laid herself down and breathed no more.

She died, 3d of 12th Month, 1815, aged about 51 years, having been a minister 33 years.

Thus our beloved Friend closed her services, leaving an example of humility and resignation; and verified the truth of the prophet's declaration, that, "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."

The Testimony of Alexander Young, approved by Plains Monthly Meeting, concerning his son-in-law JESSE HAVILAND.

As it is peculiarly interesting to mankind to trace the evidences of Divine Grace, in supporting the mind, and preserving it in a firm reliance thereon, through all the trials and exercises incident to this probationary state; and especially so in the solemn view and prospect of a final separation from all temporal enjoyments; I have thought it right to give the following testimony of the deceased.

He was a young man who appeared to have been careful to support a life of morality, yet he indulged in lightness in conversation, and in deviations from plainness in dress, for which, at times, his mind was brought under powerful convictions, as appears by the following acknowledgement to me, when returning from a religious meeting, near the first of my acquaintance with him: "As I came into the meeting-house," said he, "I was so struck with reproof, on ac-

count of some superfluity in my dress, that I felt myself quite unworthy of a seat with Friends, and it was very disagreeable to think of ranking myself with those who were most like me in appearance." This was to me an evidence that Truth was making way in his mind, for the accomplishment of its own work, which has in the end proved humbling to many minds.

He was married to my daughter, Dorcas Young, in the 23d year of his age, and came to reside in my family, soon after which, he contracted a heavy cold, that continued on him several days, and on the 23d of 3d Month, 1816, he was violently seized with a fever.

As his constitution was strong, and his mind vigorous, a severe conflict was experienced. It was extremely hard for him to submit to what appeared likely to be the event; but the disorder progressing powerfully, he became alarmed, and calling to his mother, said, "I cannot live, and thou knowest I am not fit to die." From which view of his own state, he was deeply affected; his exercise was great, and at times seemed to

be almost insupportable. His dissolution appeared to be fast approaching, whilst his mind continued under the awful impressions of a "fearful looking for of judgment and fiery indignation," which seemed to threaten a final separation from the enjoyment of Divine favour.

Thus was the furnace prepared, and the day of the Lord known to burn as an oven, in which all the proud, and all that do wickedly are as stubble." Such was the state of his mind, until Infinite Wisdom seeing it was enough, was pleased in mercy to lift up the light of his countenance upon him, and open a door of access into his Divine presence.

Soon after this happy change in the state of his mind, he called several times for me, and on my coming to him, he opened his arms, and affectionately embracing me, said to the following effect:—"I have found myself in the arms of my heavenly Father's love and mercy; he hath clothed my spirit with joy, and inspired my heart with the song of the angels to the shepherds: 'Fear not, for behold I bring you good tidings of

great joy which shall be to all people, glory to God in the highest, on earth, peace and good will towards men.'" And then addressed his brothers and sisters-in-law in a tender and affectionate manner; and as his last testimony of love to them, exhorted them to be very careful in the attendance of religious meetings; and added, "I have found a heavy weight of judgment on me at this time, for some omissions of this great duty." He also desired them to beware of all kinds of superfluity in dress; and said, "He who has brought salvation to my soul, is perfect in love and mercy: as all superfluity of dress is by the truth condemned, so all idle conversation, though accounted innocent, is now in the light of Truth set before me, and by its judgment is condemned; being out of the order of so holy a life and conversation as ever adorns the followers of Christ." He affectionately addressed his wife, desiring her not to mourn on his account; adding, "Although it is hard for us to part, yet as it the will of our great Master, it is but our reasonable duty to offer up our wills that they may become submissive to

His will. If I am taken away, I shall leave a world of trouble and of temptation, for one where there is nothing but joy, which flows from the presence of God's love and mercy."

To a neighbour who came in, he said, "If thou ever findest the way to life, thou wilt find it to be a straight and narrow way." Then addressing those present, desired that they might look on him as an example, and be warned of the uncertainty of time, and be prevailed upon to do their day's work in the day time, that they might not be overtaken as he had been, before their day's work was done. He then desired to be carried to his mother-in-law, who was confined with the same disorder, which being done, he left with her as a legacy, the expression of that love with which his soul was so richly filled, to the strengthening and comforting her mind under her close trials; and expressed his sense of our state of dependence on Divine protection to be such, that we had no power even to draw one breath without His superintending Providence.

After which he continued very quiet for several days, during which time, hopes were entertained of his recovery, but about the ninth day of his illness, unfavourable symptoms occurred; his mind was solemnly clothed with the spirit of supplication, affecting to the feelings of those present. On the morning of the next day, standing by him, I observed his expressions to the following effect:—"Look on me who am not yet twenty-three years of age, and am summoned to appear before the Judge of quick and dead; may I be a warning to those who are young, not to put off the great work of their soul's salvation; may they be excited to give all diligence to 'make their calling and election sure.'"

Soon after, he called me to his bed-side, and said, "I often feel as though I have great cause to be thankful, in that I have been favoured with as clear an evidence as I have."

His brother and sister coming in, were much affected, but he continuing quiet till they became a little more composed, addressed them in the following manner: "Dear

brother and sister, be warned by me not to put off this work, as I have done; for how many are called without having scarcely a moment's warning;" and then bore his testimony against all kinds of superfluity. After which he gave in charge what impressed his mind on account of his relatives, neighbours, and acquaintance, whom he could not see; with a particular exhortation to diligence in the attendance of religious meetings, and requested that his love to all might be conveyed with this advice.

A solemn quiet continued to pervade his mind as he drew near his close, and he appeared to be quite sensible whilst his strength enabled him to manifest it.

He declined very fast until he breathed his last, on the 3d of the 4th Month, 1816.

The Testimony of Valentine Meader and Huldah Hoag, concerning PHEBE MEADER.

PHEBE MEADER, daughter of Joseph and Huldah Hoag, was born at Nine Partners, in the year 1783, and her parents removed from thence and settled in Vermont, in that part which afterwards came within the limits of Ferrisburgh Monthly Meeting. This, their daughter, was early visited with the day-spring from on high; by which her understanding was illuminated to behold the beauty and excellency there is in Truth; her affections, through the influence of Divine love, became much weaned from the enticing vanities by which the youthful mind is often led astray.

She appeared in public testimony when quite young. Though not frequent, her communications were lively and edifying. In the year 1800, she was married to Valentine Meader.

The care of their family frequently devolved on her, and she cheerfully gave her husband up, when he apprehended the service of Truth called him from home.

After her return from a religious visit in the northern part of Ferrisburgh Quarterly Meeting, she went but little abroad; but frequently mentioned that her time was short in this world, and about the 4th of the 5th Month, she was confined to her bed, and suffered severe pain, which she bore with becoming patience. After much being done for her relief, she became more easy, and hopes were entertained of her recovery, which she said was possible, but very unlikely. Her mother observing that her disorder rather increased, and that she was wasting away, asked her if she was resigned to her situation, she answered that she was, and had been so a great while, except for a little time when she had felt more comfortable, and seeing her little ones about her, she had then thought it would be pleasing to be spared to assist in bringing them up; but being sensible that the disorder was progressing, she was favoured to resign them to the great Care-Taker, remarking that she had endeavoured to keep them from the many idle words which are used, even among the professors of religion; and with hearing

of which she had been grieved. Being under exercise, she said, "None of you know the tried condition of my mind, nor can you until you come to the like situation; it is a great thing indeed to meet my Judge."

The most she had to accuse herself of, was the fear of man, and added, her dear Master came to forgive sins, and she had a hope he would forgive hers. One evening she said she had been thinking of the woe which is to the fearful and unbelieving, for neglecting the performance of their religious duties. She manifested that she had passed through many deep and proving exercises, which is evinced by expressions left in manuscript, and found among her papers, some of which are as follows:—"My soul panteth after the return of thy holy presence; why hast thou been pleased so long to hide thy face from me, and leave my soul in this long wintry state, almost to lose sight of thee? When wilt thou arise for my help? May it be in thy own time, and until then, may I be content and learn to kiss thy holy rod, without murmuring, and say, thy will be done. When shall I arrive to this? O never, but

through thy infinite goodness. Again, my soul melts before thee, when I contemplate the awful necessity of the Christian traveller keeping upon the true watch; not rising above the pure witness, nor sinking beneath what is consistent with thy Divine Will." She often said, the Lord was exceeding good to her, and had been so all her life long, an unworthy worm as she saw herself to be; saying, what could she do on her bed of sickness, if she had neglected her soul's salvation in time of health; that she had enough to do to bear her sickness with resignation and necessary patience, to examine all her steps through time, and take the repose needful for the body; that she did not find any thing to stand in her way, and that she was favoured with peace and quietude of mind. As her weakness and distress for breath increased, she would pray her patience might continue, in waiting her dear Master's time; and at one time expressed something like a desire of having a greater evidence of her future happiness. But after a short pause, seemed to be satisfied there was no need of asking that, believing she

had seen her place of rest in its excellent beauty; and if she should have a constant sight thereof, she might become impatient in waiting the Lord's time.

Observing her mother to shed tears, she said, "Dear mother, do not weep; thy tears cannot avail any thing, let resignation be ours. Second day, 20th of 6th Month, there being some appearance of her speedy dissolution, she said, "It is joyful, but how will my dear husband meet the event; may he be supported with Christian fortitude."

Being again more comfortable, a small ray of hope of her recovery, was admitted by some of her friends. On 5th day morning, after raising much, from an ulcer, she said, "all my friends may give me up." Seventh day morning, she seemed restless, asked the reason, and desired to be moved; on being told it might be the approach of death, said, she hoped not in such a trying time, for she had desired a quiet calm, when death should appear, and that she might be kept in patience.

She said, she thought she should not go then, she had not finished her portion of suf-

fering; being moved again, said, "Ah! mother, thou canst not tell what an alteration there is in my feelings;" and she was then quiet and easy. About four o'clock appearing to fail fast, she took leave of her relations, to some of whom she gave good advice; after which she said, remember me to all my relations and friends far and near; soon after, she failed, so that it was thought she would have passed away. But in a little time she revived, and there being a number of youth present, she spoke with an audible voice nearly as follows:—"Dear children, I feel that I love you, and there is a mansion prepared for you in the heavens, that fadeth not away, if you fear, worship, and obey the Lord, walk humbly before him all your days;" with more, not remembered. After which she prayed, but with so weak a voice as not fully to be understood, then desired to be turned in bed, that she might get a little sleep; it being done, she slept for some time, which had not been the case for several days, after which she suffered much bodily conflict, and was at times a little scattered in mind, which she soon perceived, and

spoke of it, desiring that she might be favoured with her understanding at the last.

She lay very quiet until Second day, when being informed that her close was probably near at hand, she said, "It is joyful." Her father being in an adjoining room, asked what she said, she again repeated, "It is joyful, joyful, joyful;" and after a pause, spoke of her unfeigned love for all her dear brethren, with desires that they might love the Lord with all their hearts, and serve him with perfect resignation, in deep humility and self-denial; that our willings and toiling were but vanity and vexation of spirit, when out of the power and authority of God. She then supplicated nearly as follows:— "Oh! that all my dear brethren and children may be preserved in the way everlasting, walking worthy of the vocation whereunto they are called;" then turning to those around, said, "this has been my prayer in early youth when in this wilderness land, often strewing my tears in secret under the green trees. It has also been my prayer from my youth up, that the Lord's will might be done by and through me. She mention-

ed that she had experienced many deep wadings when she had fallen short of her duty. Then being still and quiet, she passed away without struggle, sigh, or groan, having her understanding clear to the last; and, we trust, she is gathered to the just of all generations. She departed this life, on the 1st of 7th Month, 1816, aged 33 years.

A Testimony of Junius Monthly Meeting, in the State of New-York, concerning our beloved Friend ELIZABETH JONES.

SHE was born in New-Jersey, Sussex County, the 2d of 10th Month, 1783. About the seventeenth year of her age, she was married to our Friend Joseph Jones, and settled at Farmington, where she became acquainted with Friends, and being there convinced of the rectitude of their religious principles, she became a member of the society, and an example of piety and virtue.

She was a person of but few words, yet of a cheerful disposition and agreeable conversation, very careful not to say any thing that would operate to the disadvantage of any; and was troubled to hear of others being unguarded in this respect. She was an affectionate wife, a tender mother, and very careful in discharging her duty in her family, and anxious that her children might be preserved in innocency, and out of the vain fashions and customs of the world.

She was a diligent attender of our religious

meetings, when ability of body would permit; and a useful member of society, having for some time previous to her decease acceptably filled the station of an elder in the church.

The year before her decease, she removed with her husband within the limits of this meeting, and shortly after was visited with a lingering indisposition; and her declining health induced her to apprehend that her stay in mutability would not be long. She experienced some low, trying seasons; yet said, she knew of nothing standing in her way; but a little time before her removal, it pleased Divine Providence to afford her a full evidence that all was well, and manifested no alarm at the approach of death, but said that she was entirely willing to go, and took her last leave of her family and those present.

On observing them to weep, she desired them not to weep, for she was going where there would be no trouble.

She quietly departed this life, the 7th of 11th Month, 1816.

A Testimony of the Monthly Meeting of Cornwall, concerning DAVID SANDS.

HE was the son of Nathaniel and Mercy Sands, of Cow Neck, on Long-Island, and born the 4th day of the 10th Month, 1745. He came among Friends by convincement, and appeared in the ministry about the 27th year of his age, in which service he laboured abundantly, both at home and abroad; having devoted the greater part of his life from his entrance into the ministry, in visiting Friends and in appointing meetings amongst other denominations; and we have reason to believe that he has been instrumental in stirring up, and convincing considerable numbers in many places, as he was led very much to feel and sympathize with the religiously exercised of all denominations, and he was often qualified to reach those in a more insensible state.

He visited New-England divers times in the course of his life, and it appears to have been a principal field of religious exercise and labour with him. On his first visit in

those parts, there appeared to be very little convincement in many places; but by faithfully labouring in obedience to Divine direction, he was made instrumental in gathering several meetings, and where he travelled and laboured in some parts of that country, Friends have so far increased, as now to hold both Monthly and Quarterly Meetings.

He also visited Pennsylvania divers times, and some of the Southern States, as well as performed several religious visits to the families of Friends of the cities of New-York and Philadelphia. He likewise laboured extensively within the compass of the Yearly Meeting to which he belonged, and was particularly useful in the first rise and spreading of the Society, on the west side of Hudson River, within the verge of Cornwall Quarterly Meeting.

He also visited Europe, and informed us on his return, that he had visited the Islands of Great Britain, Ireland, Jersey, and Gurnsey, and attended all the meetings of Friends that he had an account of on the continent. He also travelled much in France, Germa-

ny, and other parts of the continent, in which he had frequent opportunities of religious conferences with others not of our Society, and his returning certificates evinced the satisfaction of his Friends with his religious services amongst them. After his return from Europe, he visited occasionally many places within the verge of our own Yearly Meeting, and also paid a religious visit to Canada and the city of Quebec, in the winter season, and shortly after his return he set out on his last visit to New-England, in which he was from home about a year.

This our dear Friend experienced many vicissitudes and trials in the prosecution of his temporal concerns through life, and was frequently tried with much bodily indisposition. However none of these things seemed to abate his concern for the accomplishment of what appeared to be his religious duty.

He appeared to be much exercised on account of many speculative and unsound opinions that are circulating in the present day, and was often led to caution his Friends lest they should be drawn aside by them, and to recommend them to maintain that

simplicity and stability in principle and practice, that was so conspicuous in our worthy ancestors. He was very particular in noticing strangers that attended our religious meetings, as well as in exercising a fatherly care and sympathy with the members of our Society, who were within the compass of his labours.

The latter part of his life, he seemed to be occupied very much about home, and was made particularly useful in bringing forward some under religious exercise in his own neighbourhood; and near his close, he was engaged in a family visit to Friends of Cornwall Monthly Meeting, which he partly accomplished, and was favoured to attend our first-day meeting the same week he died, and whilst on his way there, signified, he thought it would be the last he should ever attend. He appeared to be much strengthened in the public testimony he bore in it, and at his return he expressed, that he felt great satisfaction in being there, and that a more than ordinary sweetness seemed to cover his spirit.

He had often expressed a desire that he

might not experience much bodily pain, in the closing scene, and was favoured to have his desire granted, and to part with his Friends in much composure and quietness, as one falling into a sweet sleep, on the 4th day of the 6th Month, 1818, aged 72 years, having been a minister about 45 years.

Thus ended the pilgrimage of this our much beloved Friend, who after a life of many and close conflicts, and great travel and exercise, was favoured, we trust, to arrive safe in the haven of everlasting rest, out of the reach of storms and tempests, and beyond the noise of archers. May we his survivors be engaged to imitate him in all his virtues and religious industry, that so in the conclusion of time, we may be also favoured with the reward of that peace and everlasting consolation, which we humbly hope is now his portion.

A Testimony of the Monthly Meeting of Galway, concerning RUFUS HALL.

HE was born in the town of Exeter, in the State of Rhode-Island, the 8th of the 6th Month, 1744. His parents, Samuel and Dinah Hall, were members of our society, and careful to educate him in a manner consistent with its religious principles. And from his own account, he appears to have been sensible of serious impressions on his mind in very early life.

About the tenth year of his age, his parents removed to Dutchess County, in this State, and he became exposed to the influence of vicious and unprofitable company; and through temptation and the levity incident to youth, he was frequently drawn into vanity and dissipation; but being followed from time to time, by the reproofs of instruction, and repeatedly made sensible of the danger that awaited him, he at length became willing to deny himself the gratification of his evil propensities, and yielding to the humbling, sanctifying power of the spirit

of Truth, he therein experienced the consolation of his heavenly Father's love, and endeavouring to abide under the influence of that which had thus measurably effected his emancipation from the power of evil, he witnessed an increase of strength, and an advancement in religious experience, and through deep and repeated baptisms, became prepared for service in the church, and appeared in public ministry about the 26th year of his age.

In the exercise of his gift, he was careful not to minister without a renewed qualification; his language was plain and simple, and he often communicated instructive counsel from the most common occurrences.

In the year 1775, he removed with his family to Saratoga, (now Easton.) His first visit abroad was to Friends in New England, in which he suffered close exercise and conflict of mind, but endeavouring to attend strictly to the pointings of duty, he was favoured to accomplish it to the peace of his own mind, and, we believe, to the satisfaction of those he visited.

He also visited the families of Easton

Quarterly Meeting, which was at that time very extensive, and afterwards Friends in the western parts of this State three times, Upper Canada twice, and the southern quarter of this Yearly Meeting once, producing, on his return, satisfactory accounts of the unity of Friends with his services amongst them. He likewise performed several other journeys of less extent.

In the year 1804, under an apprehension of duty, he removed to Northampton, in the compass of this meeting. And while his health permitted, was diligent in the attendance of our religious meetings, and frequently concerned to encourage others to be faithful in the discharge of that important duty.

For several years, he suffered much bodily indisposition, which he bore with becoming patience and fortitude; and when able to attend meetings, was frequently strengthened to rise superior to the pressure of disease, and the increasing infirmities of age, and in the flowings of gospel love, to bear testimony to the efficacy of the Divine principle of light and grace; and to invite others

to an unreserved submission and obedience thereto, that they might experience for themselves that the Lord is good. In him, we think, was verified the declaration of the Psalmist:—"Those that be planted in the house of the Lord shall flourish in the courts of our God: they shall still bring forth fruit in old age; they shall be fat and flourishing." His indisposition increasing, he became confined to his bed the fore part of the 5th Month. At one time, being turned on his side, he complained of much distress, and said, "If it was for the best, he hoped it might be the last time," adding, "I see nothing in my way, but desire to be patient, and wait the Lord's time." Soon after, he uttered the following prayer:—"O Lord, how many times have I felt the incomes of thy Divine love, why should I doubt any longer? O Lord, forsake me not now in my most trying moments, but bear me up as in the hollow of thy hand; take me from this body if it be thy will, that I may be delivered from these afflictions, and enjoy thy peace, which has been reserved for me, and for all those that love the appearance of the

Lord Jesus Christ." A few days after, he appearing better, something was said about his getting about again; he replied, that if he should, it would be a miracle, and added, "I have nothing to do but to be patient, and endure to the end, for it is the end that crowns all." At another time he said, "My work is done," and soon after expired, the 26th of the 5th Month, 1818, aged nearly 74 years.

The Testimony of Cornwall Quarterly Meeting, concerning James Hallock.

This our beloved Friend was the son of Edward and Phebe Hallock, and was born on Long-Island, 1st of 12th Month, in the year 1761; and when quite young removed with them to this part of the country; and being remote from any Friends' meeting, his father felt his mind engaged to sit down with his family on the first-day of the week, to wait on the Lord, and as he yielded thereto faithfully, it proved profitable to himself, and tended much to the preservation and religious welfare of his family, and he continued the practice until a meeting was settled at his house.

As our dear Friend grew towards man's estate, he was of a volatile disposition, and inclined to levity and youthful amusements; but being under the watchful care of religious parents, he was early taught the necessity of attending to the convictions of Truth, which he felt at times even while young, powerfully striving with him, in

order to restrain his feet from the paths of folly; and he was in a good measure preserved from its contaminating effects. Yet he did not fully submit to the inward operations of this sanctifying power, until it pleased Divine Providence to visit him with an illness, which seemed to threaten a speedy dissolution.

About the 23d year of his age, he was married to Elizabeth Townsend, (who proved a valuable help-meet to him,) and having a large family of children, he appeared much concerned to discharge the important duties of a parent, not only in providing for their support, but in endeavouring to train them up in the fear and admonition of the Lord.

Apprehending himself called to the work of the ministry, he gave up thereto, and growing in his gift, he became qualified for usefulness in the church of Christ, and from a persuasion of religious duty, visited different parts of our Yearly Meeting, he also performed several more extensive visits to other Yearly Meetings.

The last religious service he was engaged in, was an extensive visit to Friends in the

Southern and Western States, in which it appears from divers written testimonies that his services were satisfactory. In the course of this visit, as he was returning homeward, he was taken ill, but still continued to travel and appoint meetings for several days, until he reached the house of Samuel Lucas, near Sandy Spring Meeting, in Maryland, where he was confined: and during this trying dispensation, he enjoyed a comfortable degree of quiet resignation, and said, that if he could have foreseen the present dispensation, he did not believe it would have withheld him one day from coming.

During his illness, he uttered divers expressions, some of which being preserved by those who attended him, are as follow.

In the early part of his sickness, he said, he had settled his affairs, and left his home as though he might never return, and that he had never been able to see through, or to the end of this journey. To a Friend sitting by his bed side, he said, "Surely I am a worm and no man; but the Lord hath led me about and instructed me, he hath preserved me all my life long, even from the early age

of nine years his goodness has been made known." About two days previous to his close, he desired a Friend who was attending him, to inform Friends that he felt nothing in the way of a happy state, his confidence did not fail, and that he felt entirely resigned.

He also remarked to the Friend, that religious topics might be conversed on, but the possession was all.

Declining food and medicine, he desired to close his life without either, saying, "Let me die, my soul is ready."

He quietly departed this life, the 23rd of 3rd Month, 1820, aged 59 years, furnishing a renewed testimony that "the work of righteousness is peace, and the effect of righteousness, quietness and assurance forever."

A Memorial of the Monthly Meeting of New-York, concerning JOHN MURRAY, JUN.

As it has been the practice of our Society, to preserve some account of those whose lives and religious attainments have afforded an edifying example to their contemporaries, this meeting has felt a concern to cherish by such a statement, the memory of our late valued Friend.

He was born in New-York, on the 3rd day of the 8th Month, 1758; and was educated by his parents, Robert and Mary Murray, agreeably to the profession of our Society. In his youth, he was remarkable for a more than usual vivacity of disposition, by the predominance of which, until after he had attained the period of manhood, he was drawn into the indulgence of levity, which was often manifested in his dress and demeanour; but though thus prone to vanity, the precepts of education and the workings of Divine Grace upon his heart, were not lost upon him. He was restrained as we believe from all gross evils. In the 26th

year of his age, he was married to Catharine the daughter of our Friends, James and Caroline Bowne, of Flushing. His mind, prior to this important period, had become more sedate, and the infinite superiority of a life devoted to the services of his Maker, and the good of his fellow-creatures, had begun to unfold itself, with convictive evidence on his understanding.

From consideration of religious duty, he entered early into the disciplinary concerns of the Society, and evinced by his faithfulness to its service, that the doctrines and testimonies of Friends, were the established principles of his faith and practice.

As he grew in age and experience, his sphere of usefulness increased. A solicitude for the welfare of the Society, and for an advancement of the truths we profess, was a feeling which evidently accompanied his services in the church. The spirit which appeared to animate his movements, in all concerns of the discipline, was that of love, which manifested itself in a tenderness for the rights and feelings of others; yet combined with that firmness which the truth inspires.

For the station of overseer, which he filled through a long course of years, he was eminently qualified, by the gentleness and kindness of his manners, by the earnestness and plainness with which he endeavoured to convince and reclaim offenders, and by his prompt and early attention to cases requiring his notice. In the capacity of an elder, the duties of which, he also performed during many years; his meekness and faithfulness will long be remembered by his surviving friends.

But though he was zealous for the promotion of the principles embraced by our Society, his mind was clothed with charity towards all other religious professors, fully believing that "God is no respecter of persons; but that in every nation, he that feareth him and worketh righteousness, is accepted with him."

Having many years before his decease, gradually withdrawn himself from the cares of business, he devoted nearly the whole of his time to the concerns of religious society, and to the promotion of such objects of public and private benevolence, as he

believed would tend to advance the happiness of his fellow-creatures. To the poor he was a steady friend. The surplus of his income, was, it is believed, expended in acts of charity; and in order that he might have the more to give, he believed it his duty to regulate the expenses of his family, with much frugality. But in the exercise of hospitality towards his friends of every rank, he was truly remarkable; his house being open to their reception and entertainment: and it appears that in the same spirit of benevolence, he has directed in his will, the appropriation of part of his property, to several individuals in limited circumstances. He also made several bequests, to public charitable institutions.

The suffering condition of the Indians, excited his early sympathy. In company with other Friends, he visited at various times, several of the tribes, and contributed on other occasions a portion of his time and means, to their improvement, and the alleviation of their sufferings. The African race were also the objects of his zealous concern, and to promote the freedom of those

held in slavery, the education of their children, and the temporal and religious welfare of this oppressed class of our fellow-men, much of his time, and of his worldly substance was cheerfully devoted.

We believe it may be truly said of this dear Friend, that his mind was strongly imbued with that saving faith, which works by love to the purifying of the heart. Having felt the convictive evidences of truth, and been taught by early experience, to understand the delusive workings of the selfish principle in man, he yielded to the manifestations of that Light, which revealed to him the will of his Creator; and he not only went about doing good, but endeavoured by his own private example and deportment, to convince all who knew him, that he considered the ways of virtue, as the ways of pleasantness, and that all her paths are peace.

For several years prior to his death, he was afflicted with lameness, accompanied with almost continued bodily pain, yet anxious to be found at the post of usefulness, he surmounted these difficulties, to the admiration of his friends, and often when enfee-

bled by pain and confinement, he continued to animate by his presence, the work of charity, and to encourage by his diligent attendance of meetings, his fellow-members to the faithful discharge of their religious duties. His weakness and pain of body continuing to increase, he was confined to his chamber, the greater part of the last three months of his life. He endured his sufferings with true Christian resignation, fortified, as we humbly trust, with the pious confidence, that by a life of dedication, the termination of his present afflictions, would, through the mercy of his Redeemer, open to him the blissful enjoyment of those mansions, where pain and sorrow are no more known.

He died at Flushing, on Long-Island, on the 4th day of 8th Month, 1819, aged about 61 years.

A Testimony of the Monthly Meeting of Jericho, concerning our Friend FRY WILLIS.

BEING sensibly affected with the loss we have sustained in the removal of this our beloved Friend, we feel our minds engaged to preserve the following memorial concerning him, in the hope that this account of his pious and exemplary life, may tend to stir up the pure mind in his survivors.

He was born near Jericho, the 9th of 4th Month, 1744, O. S., of religious parents, Samuel and Mary Willis, by whose example he was encouraged in piety, and instructed in the principles of Truth; and by yielding to its operations, it appears that he was early led into the path of rectitude: and through that period of life when the youthful mind is most apt to be drawn away by lying vanities, he was preserved in an uncommon degree of stability, of plainness, and simplicity, and continued to be a good example herein through life, and concerned for its support in the society.

About the age of twenty-six, he was mar-

ried to Anne, the daughter of our esteemed Friend, Thomas Seaman, to whom he was a faithful and affectionate husband, and in the education of his children, he was careful to keep them in plainness, and a line of conduct consistent with our profession; often endeavouring to impress on their minds, as well as the youth more generally, the propriety and advantage of faithfully supporting this Christian testimony.

Having, as we believe, early yielded to the preserving and regulating principle of Truth in his own heart, he became remarkable for his integrity and uprightness; he was charitable to the poor, and very ready to assist them in their necessities; he delighted to entertain his friends, and enjoyed much satisfaction in their company; he was endued with a sound understanding, and was remarkable for an unaffected simplicity throughout his whole conversation; so that, we believe, he was justly esteemed, "an Israelite indeed." He was especially concerned for the preservation of good order in our religious society, and was a diligent attender of meetings for worship and discipline,

not having omitted the attendance of the Yearly Meeting during the last sixty years of his life; he was an example of solid waiting in them, and indeed the sense he had of the solemnity of Divine worship, appeared on his countenance when entering the meeting-house.

He filled the important station of an elder in the church, nearly 45 years, and, we believe, discharged the trust reposed in him to the satisfaction of his friends.

In advanced life, his concern for the prosperity of Truth evidently remained unabated, as appeared not only by his uniform example, but also at times by his remarks in meetings for discipline; and especially in some of the latter Quarterly and Yearly Meetings he attended, reminding Friends that he had attended those meetings many years, and that now he was looking forward to the close of time, and expressing his solicitude for the preservation of good order, and in a particular manner that the beloved youth might be duly impressed with a sense of the importance of the testimonies given us to bear.

Thus he continued we believe faithfully

filling up his measure, in his generation, even in old age; and toward the closing period of life, it was observed by some of his friends, that his mind appeared to be increasingly gathered into a state of quietude and patient waiting, so that we trust he was well prepared for the sudden illness, (supposed to be of an apoplectic kind,) with which he was attacked, and of which he died on the 22d of 3d Month, 1820.

A Memorial of Creek Monthly Meeting, concerning our Friend NAOMI HALSTED.

SHE was the daughter of our Friends, John and Anna Cromwell, members of Purchase Monthly Meeting, from whom she received a religious education. She was favoured in early life, (as she often expressed,) to see the necessity of becoming redeemed from the vanities of the world, and of following her Divine Master, in the way of his requirings. It appears that she yielded to those Divine impressions; and dedicated the morning of her days to the service of Him, who had thus mercifully called her into his vineyard. And about the twenty-first year of her age, came forth in the ministry, very acceptably to her friends.

Her devotion to the cause of righteousness, and consistent conduct at that early period of life, rendered her, it is believed, peculiarly useful in the meeting, where she resided; being zealously concerned for the right order and management of church discipline.

She was united in marriage with our Friend David Halsted, to whom she was a prudent and affectionate wife; and in the important charge of a numerous offspring, she was qualified to walk uprightly before them, and to watch over them, in their tender years, with the fervent concern and care of a godly parent; hence she was often engaged to seek for opportunities of religious retirement in her family; and to inculcate the necessity of silent waiting upon the Lord, in order that they might receive strength to persevere in the highway of holiness.

In the year 1801, she removed with her husband and family, within the limits of this meeting; where she was much esteemed by Friends and others; evincing a heartfelt solicitude, that the conduct of the members of our Society might comport with their religious profession: when she saw any thing that indicated a departure in this respect, she was careful to labour, as way opened, in the spirit of restoring love, to reclaim such; and as her services were tempered with true Christian charity, they were often crowned with success.

Her ministry was sound and edifying, and being enforced by a corresponding example, her labours were eminently useful. In the exercise of her gift, she visited different parts of this yearly meeting, and was frequently engaged in the important service of visiting families; and once attended the Yearly Meeting on Rhode-Island, and some meetings constituting it, all of which we believe were performed to the satisfaction of Friends, and to the peace of her own mind.

Under the influence of Christian love, her heart was prepared to commisserate the sufferings of the oppressed part of the human family, and was strictly careful that no act of hers, should strengthen the hands of the oppressor.

To the indigent and afflicted, she often administered comfort and consolation, without regard to sect or colour.

Having experienced the blessed effects of an early sacrifice, she was deeply interested for the youth, that they might in the morning of their days embrace the precious invitations of redeeming love; and follow Him, who had called them to glory and to virtue,

with unreserved dedication of heart; and that in their future walks in life, they might be preserved from the contaminating influence of the spirit of the world; that the inordinate pursuit of uncertain riches, should not prevent their obtaining an inheritance incorruptible. She was of a cheerful disposition, and her conversation was instructive; but she was careful to avoid all improper lightness, and to discourage it in others, saying, "where this was given way to, weakness would ensue."

For many years she laboured under bodily infirmities, yet her zeal for the cause of truth and its testimonies, did not abate.

In the latter part of the 8th Month, in the year 1819, she was taken ill, and was confined for several weeks; she recovered however so far, as to attend some meetings. In the 10th Month, the disorder returned, and she became sensible of her approaching dissolution, and said, "The conflict would soon be over."

She expressed a desire, that she might be favoured with patience in this time of trial, which was mercifully granted, evidently

having this consolation, that, "The work of righteousness is peace, and the effect thereof, quietness and assurance forever. She said to those around her, "What a precious thing it is to have truth on our side, at such a time as this," and added, "I feel it so." At another time, she said to her children, "I feel more for you than I can express," adding, "the true and living God will keep covenant with the night, as with the day." A few hours before her decease, she requested the family to sit down in her room; after a time of solemn silence, she expressed her thankfulness for the consolation her mind had experienced at that time, that she felt her strength renewed, and then addressed her children, as follows:—"My dear children, if you are faithful, your peace will be as a river, and your righteousness, as the waves of the sea.

She departed this life, the 20th of the 11th Month, 1819, aged 62, a minister 41 years.

A Memorial of Stanford Monthly Meeting, concerning our Friend COMFORT UPTON.

HER parents were Stephen and Esther Chase, of the State of Massachusetts. In the 23d year of her age, she was married to our Friend Samuel Upton; and with him removed into these parts. In about the 33d year of her age, she appeared acceptably in the ministry; her life and conversation corresponding with her profession.

She was an affectionate wife, and in the discharge of that important station, she was a pattern worthy of imitation; manifesting by her example, that she was careful to live within the bounds of their circumstances; and being a tender parent, was concerned for the education of their children, using her religious endeavours, to train them up in the simplicity and plainness becoming the Christian Religion; and that concern was not confined to her own family, but her faithful labours in the transaction of the discipline of the church, we believe often tended to the edification of the

body, and in particular, in relation to the religious education of children ; being often engaged to encourage Friends, to a faithful discharge of their duty. She manifested to the last, an increasing concern for the youth, that they might be brought up in the nurture and admonition of the Lord. By submission to the Divine Will, she became qualified to hold forth to others the inviting language, come taste and see that the Lord is good.

She was much engaged for the promotion of love and unity, and that the members of our Society might live in Christian fellowship ; and her pious example and upright walking have proved a blessing to many. Though of a slender bodily constitution, she was a diligent attender of our religious meetings, waiting in meekness and patience for the arising of that life, which can alone qualify for the performance of true and acceptable worship to the Great Head of the church. She frequently visited neighbouring meetings, and sometimes the families of Friends, on which occasions, she was an encourager of the humble minded, recommending a due

attention and dependence on that arm of Divine Power, which is the alone helper and preserver of the rightly engaged every where. As she advanced in age, her bodily infirmities increased, yet her attachment and love to the truth was manifested in that state of debility, by her unremitted exertions to attend our religious meetings; and when there, she was frequently enabled to espouse the cause of righteousness, manifesting an earnest solicitude, that all might be willing to forsake the follies and vanities of this transitory world, and embrace the offers of Divine Grace, whilst the day of their visitation continued.

During her last illness, which was severe, she appeared to have little more to do, than to bear the pains of the body; having been engaged to do her day's work in the day time, and we believe, she was favoured to experience the close thereof, to be peace. She quietly breathed her last, on the 3d of 4th Month, 1818, aged nearly 68 years.

The Testimony of Starksborough Monthly Meeting, concerning HENRY CHASE.

HE was born at Oblong, Dutchess County, in the State of New-York, the 1st of 12th Month, 1757, of religious parents, Henry and Mary Chase, by whom he was carefully educated in the principles of Truth, as professed by our Society.

He was of an orderly life, and being a lover of peace himself, his endeavours to promote it amongst others, and to reconcile parties at variance, often proved useful. He was a faithful labourer in the church, and, though a man of few words, his judgment was sound and clear, which under the influence of the Spirit of Truth, rendered him serviceable therein, by his forbearance, meekness, and love, preserving the esteem of those with whom he laboured.

In the latter part of his life, he faithfully discharged his duty in the important station of an elder. He was an affectionate husband and parent, and in the education of his children, manifested a living concern to guard

their tender minds against the evils to which youth are exposed.

About the beginning of the year 1819, he was taken with an illness, under which he gradually declined, and was at times afflicted with severe pains, which he bore with becoming patience, frequently expressing the need of being resigned. In an opportunity a short time before his decease, a few words being spoken by some present, expressive of the spiritual nearness that was felt to circulate; he spoke in substance as follows:—"The present opportunity has been a great consolation to me; I feel as though there was nothing in my way; I desire to be patient, and keep in the quiet, having my mind wholly centered in the truth; I desire no other covering than the Truth. Oh! how good the Lord is; his power is great; I feel it to be near at this trying time, for which I am thankful: seek for it, keep near to it, live in it, abide under it; it will keep you from harm;—my hope is in it, therefore mourn not for me; love one another; keep from lightness in conversation. I have nothing to accuse any of; I feel nothing but love towards any mortal."

In the latter part of his sickness, he frequently enjoined it on the different branches of his family, to be faithful in little things, and to live in love with each other. Being asked if he was willing to leave the world, he replied, that it would have been his choice to stay longer with his family if it was right, but added, "The Lord's will be done."

The 23d of the 8th Month, an appearance of a change taking place, the family was called, he desired them not to grieve, but to thank God, and soon after quietly departed, aged 62 years.

The Testimony of the Monthly Meeting of Westbury, concerning our beloved Friend SILAS DOWNING.

HE was born in the compass of Westbury Meeting, on Long Island, in the year 1747. By the removal of his mother by death, the charge of his education devolved on his surviving parent, who though not in membership with us, brought him up to the attendance of our religious meetings. It appears, by a short manuscript left by our dear Friend, that the Lord was graciously pleased to visit him with the sensible knowledge of his Truth in very early life; under the operation of which, when alone in the fields, and other places, he was frequently tendered, and broken into tears, and strong desires were begotten that he might fear and serve his Creator all the days of his life.

These divine visitations were at times, as he expresses it, so powerful, as to cause him to fall on his knees, and supplicate the Lord for preservation from every thing that was offensive to Him, and to enable him to be-

come like those worthies of whom he read in the Scriptures of truth, and in the writings of Friends.

Divers of these exercises were passed through between the tenth and thirteenth years of his age; but being naturally of a cheerful and volatile disposition, the subtle enemy, always ready to frustrate the good work thus begun, assailed him with temptations, suggesting that he was young, and might indulge in the company of the youthful and vain.

These suggestions prevailed, and he broke the covenants he had made with the Lord, when under those gracious visitations. This was the case time after time. But Infinite Goodness still following him with His judgments, and showing the awful state into which such a course, if persisted in, would terminate, he was brought into deep distress and anguish of mind, and made willing to forsake his unprofitable associates, and cleave to the Lord, earnestly desiring to serve him with his whole heart; this exercise being abode under, and yielding in humble obedience to the manifestation of Divine Light, he was

made to rejoice in his Redeemer, whose blessed presence seemed almost continually with him. As he persevered in humility and obedience, (his mind being open to receive instruction,) a prospect presented, that it would be required of him to preach the gospel of peace and salvation. Under this impression, he abode a considerable time in deep reverence and self-abasement, from a sense of his own insufficiency and the greatness of the work ; and when the time came that the requisition was clearly manifested, great fear attended him, lest he should run before he was sent. The fear of man also proved a snare, and consulting with flesh and blood, he stumbled at the cross, and his mind became covered with thick darkness, so that he was ready to doubt his ever being restored to Divine favour and acceptance. Yet the Lord,—(who had for a season withdrawn the sensible enjoyment of his presence,) through continued goodness, was mercifully pleased to renew the manifestations of his love, and to afford strength to resign to his requirings ; whereby his mind became enriched with substantial peace and

consolation. His first appearance in the ministry, was about the twenty-fourth year of his age; and abiding in humility and watchful dependence, he experienced a growth in his gift, and became an able minister, sound in word and doctrine.

His travels in the ministry, were not very extensive, though he several times visited Friends, and others, in divers of the adjacent States, to the satisfaction and edification of those amongst whom his lot was cast.

After his marriage, he settled within the limits of Matinicock Meeting, where his services were very acceptable and useful. He was an affectionate husband, and tender father, being concerned to train up his children in the nurture and admonition of the Lord, and in plainness of habit and deportment, consistent with our religious profession; he was a good neighbour, and generally beloved by those who knew him.

For some weeks previous to his death, he was confined much at home, yet he was enabled to attend two meetings a little before his close, in which he evinced his continued love to the precious cause of Truth, in lively

and impressive testimonies to the comfort and edification of his friends.

And when his disorder had progressed towards its termination, he remarked to his wife, that he thought his end was approaching, but that he felt no terror at the prospect. After which he did not express much, his mental powers having yielded in a considerable degree to the pressure of bodily disease.

He quietly departed this life, the 16th of 4th Month, 1822, aged nearly 75 years, having been a minister about 51 years.

A Testimony of the Monthly Meeting of Westbury, concerning our beloved Friend, JACOB UNDERHILL.

HE was born on Long Island, within the compass of Matinicock Meeting, the 12th of 7th Month, 1736, and whilst a youth was of orderly and commendable conduct, abstaining from loose and vain company, and after arriving to man's estate, grew more religiously concerned, became a steady attender of our meetings, and, at his request, was received into membership; and persevering in faithfulness, became a useful member of society, filling for many years the important stations of overseer and elder in the church, and, we believe, was careful to discharge his duty therein. He used much plainness and freedom in treating with transgressors, and such as stood in need of caution, yet the simplicity and meekness of his deportment, gave him such a place in their minds, as enabled him to gain a ready access to them. He was an affectionate husband, and tender father, labouring to train up his children in

the nurture and admonition of the Lord, and in plainness consistent with our profession; and was concerned that Friends should keep in simplicity and moderation in their manner of living, furniture of their houses, and in the management of their business, being himself an excellent example in those respects. Although he was a man of industry and care, yet he appeared free from that avaricious desire of accumulating worldly property, which so much prevails. He was a kind neighbour, and by his upright, steady deportment, he was enabled to be remarkably useful in settling differences, being much beloved and esteemed by those who knew him. And such was the sympathy he felt for the enslaved Africans, and his sense of the injustice done them, that for many years he carefully abstained from the use of articles produced by their labour.

His last sickness was lingering, which he bore with much patience and resignation, being favoured with a quiet, peaceful mind, saying but little, being one of few words, which were guarded and savoury. Not long before his close, a Friend sitting by him,

on asking him, how he did; after a little pause, he replied, "I have no pain, I feel easy in body and mind, which I consider a great favour."

He quietly, and we have no doubt, peacefully departed this life, the 1st of 5th Month, 1818, aged about 82 years.

The Testimony of the Monthly Meeting of Purchase, concerning our Friend, JAMES MOTT.

OUR dear Friend, James Mott, the subject of this memoir, was born near Hempstead Harbour, on Long Island, in the year 1742. While he was yet a child, his father died: and although our information respecting his early life, is imperfect, yet sufficient appears to show, that, when deprived of the care of his earthly parent, he was preserved in a good degree of innocency. But though, from his own account, he learned that, "childhood and youth are vanity;" yet, during his early, as well as his more mature years, he was enabled, by Divine Grace, to resist those allurements of vice, to which his temper and situation seemed to incline him. For, having naturally a warm and social disposition, he was exposed to those "evil communications," by which "good manners" are so often corrupted.

Soon after his marriage with Mary, the daughter of Samuel Underhill, of Queen's

County, on Long Island, he removed to the city of New-York, and engaged in mercantile business. And here again, though exposed to the many dangers incident to those engaged in "buying and selling," and especially to such as have exchanged a country for a city life; he was mercifully enabled not only to "provide for his own household," but to be "faithful in the true riches" committed to his trust. Thus he was made useful in religious society, in the business of which he became more and more interested and engaged. But in the year 1776, the declining state of his wife's health, together with the political difficulties of this country, induced him to remove to Mamaroneck, within the limits of this Monthly Meeting, of which he ever after continued to be a member. A few months, however, after this removal, he experienced a deep and sore bereavement, in the death of his wife, a woman whose "many virtues" are mentioned by him in a memorandum made many years after, in the most striking and affectionate manner. Her "humble piety," her "tender affection," and her "studious care to

promote conjugal harmony and happiness," are particularly enumerated.

Being left with a family of five small children, he devoted himself to their instruction with a pious and affectionate care. To this circumstance, together with the recollection of the situation in which his own childhood had been passed, may be traced that warm and affectionate interest which he ever after took in the education of youth. For when his own children no longer required his immediate care, his time was devoted to this important object, which he wisely concluded to be the most certain means of promoting the reformation of the world. Under this conviction, he was much engaged in giving counsel and assistance where he thought they would be useful. His labours, in this, as well as in other respects, were rendered the more acceptable, by the kindness of his disposition, and the mildness of his manners, which insured, from his young friends, a ready and willing ear. His pen also, was often employed, during the latter years of his life, in promoting the cause of a pious and guarded education, a service in which,

it is believed, he was eminently successful.

From some of his letters, which are still in the hands of his friends, it appears, that he very early evinced his religious concern in relation to spirituous liquors, and although the views of the Society had not, at that time, been expressed upon the subject, yet he saw the pernicious effects of the common use of ardent spirits too clearly, to withhold his concern; but was earnestly engaged, both by example and precept, to discourage the vending and consumption of this destructive article. He was also concerned to refrain from the use of articles produced by the labour of slaves; yet he never urged his opinions upon the subject, but was content to let his scruples be known and adorned by his practice. He was especially careful to let moderation appear in all his conduct, being not only an example of simplicity and plainness in his own dress and manner of living, but endeavouring also to inculcate the sentiment that real christianity will lead its followers to guard againt unnecessary expense, as well as to avoid superfluity and show in appearance.

A few years after his removal amongst us, he was appointed to the station of an elder. This important trust he continued, during his life, to exercise with great faithfulness; for as he entertained a weighty sense of the importance of the station, and had a clear and discriminating view of the excellency of a sound and living ministry, it is believed he often besought the Lord with solicitude and humility, for a right qualification to fulfil the duty. This religious concern, joined to the natural tenderness and delicacy of his feelings, made him a kind friend, and a sympathizing fellow-helper, to those in the ministry, and qualified him to speak a word in season, by way either of counsel or encouragement, as the case required.

To promote the increase of truth and righteousness in the earth, and to aid his fellow-creatures in "escaping from the pollutions of the world, through the knowledge of the Lord and Saviour, Jesus Christ," he cheerfully devoted much of his time in travelling in different parts of the United States, with such as he believed to "minister in the ability which God giveth." When he found

himself at liberty to remain at home, he was industriously engaged for the comfortable support of his family, (for he did not aspire after riches,) and it was evident to those who were best acquainted with him in private life, that his affections were habitually drawn to that centre, where true peace and safety are only to be found. By thus endeavouring to "use this world as not abusing it," his mind was preserved in a lively and feeling state, which was often manifested in an especial manner for the welfare of our Society, and the promotion of its testimonies; as it was more generally for the prosperity of genuine christianity amongst his fellow-men, under whatever particular name.

He was remarkable for his diligent attendance of our religious meetings, and for the reverent and humble state of his mind, which was evinced by his deportment in them. He was also eminently qualified for the service of our meetings for discipline, in which he was frequently and usefully employed. He possessed an uncommon degree of modesty; a quality, which, while it pre-

vented him from being improperly officious in religious matters, gave weight to his sentiments whenever they were expressed. In this respect, his conduct was not only a striking example to the youth, but a convincing proof, that modesty is an ornament, even to age and experience. Having himself derived much comfort and benefit from the Holy Scriptures, and the writings of our early Friends, he took great care in his own family, to encourage the reading, and to promote the love of those excellent writings; a concern which he often expressed with an earnest and pathetic tenderness. He was a kind and obliging neighbour; and the respect and love in which he was held by those of his acquaintance, often enabled him to be a peace-maker among them. Indeed, it may be truly said, that in all his walks in life, he was an example of temperance, gentleness, integrity, and purity. He was graciously permitted, in his closing moments, to experience the promised rewards of such a life—a peaceful death, and the blessed hope of a glorious immortality. And, having "kept the faith, and finished his course," he depart-

ed this life, in the city of New-York, the 9th of the 5th Month, 1823, in the eighty-first year of his age. "The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. xvi. 31.

The Testimony of Farmington Monthly Meeting, concerning MARY COMSTOCK.

To commemorate the lives of those, who, by yielding obedience to the manifestations of Divine Grace, have experienced a progressive growth in the saving knowledge of the truth, which has made them useful in their day, and supported them through many trials and vicissitudes to the solemn close; appears to be right, when a hope is entertained that it will be useful to surviving Friends and a numerous posterity.

It appears that our beloved Friend, was the daughter of Nathan and Mary Staples, was born at Smithfield, in the State of Rhode-Island, the 16th of 10th Month, 1739. In early life, she maintained the character of a pious and amiable young woman, and became a member of our Society, by her own request. Having a good understanding and a pleasant disposition, she was beloved both by the youth and the aged.

In the year 1764, she was married to our Friend Nathan Comstock, and about five

years afterwards, removed with him to Adams, then called East Hoosack, in the State of Massachusetts. She resided there about twenty-two years, in which time, she passed through deep affliction with much patience, humility, and fortitude, and in the early part of the time was appointed an elder.

In the year 1791, she removed with her husband to this place, then almost an entire wilderness, and the number of Friends and friendly people very small; but in a few years, it was much increased by convincement and emigration. Among these, she manifested herself to be a mother in Israel, and was esteemed as one of those elders, who ruling well, are worthy of double honour.

Being of a meek and patient spirit, she often had a word of counsel or encouragement to impart. Her admonitions and reproofs were given in so gentle and loving a manner as seldom gave offence, though sometimes she was concerned to use much plainness of speech, and contend earnestly for the faith, that was once delivered to the

saints and to our worthy predecessors and elders in the truth.

She was an exemplary and constant attender of our meetings for worship and discipline; and acting in the latter with prudence and discretion, she possessed much influence with her friends, being discreet in giving, and faithful in keeping counsel.

To her husband, who was often indisposed and endured much bodily distress at times, for nearly forty years, she was remarkably affectionate and attentive, a true help-meet, and a faithful counsellor.

Amongst a numerous family of children, she was one of the kindest of mothers, yet faithful in dealing plainly and admonishing closely, when she believed there was occasion for it.

Amongst her neighbours universally beloved, the most unguarded were seldom or never heard to say any thing against her.

In conversation she was agreeable and instructive, people of different denominations often visited her, and the pious we believe were always pleased with her company. To her friends and especially to those

who were travelling in the service of truth, her heart and house were open to entertain them and others with genuine hospitality, so that we believe it may be truly said of her, that she was well reported of for good works, having brought up children, lodged strangers, washed the saints' feet, relieved the afflicted, and diligently followed every good work. In the 77th year of her age, her husband was removed by death, and though she had generally enjoyed good health, the infirmities of old age gradually came on, the strength of her understanding was somewhat abated: she was sensible of it, and was less active in meetings for discipline; yet her love continued and her company in those meetings was strengthening.

To a person who admired how patient she had been, she replied nearly thus, "I do not think that I have been naturally more patient than others, but patience like other virtues, is learned by exercise and use.

In the last year of her life, she was mostly pleasant and cheerful; though she had some trials, would sometimes express a desire to experience greater degrees of purification.

Her sight being very much impaired, she frequently desired the Bible might be read ; at one time said, "I never before so fully considered David's expressions, 'The mercy of the Lord endureth forever,' which is a great comfort to me." She several times said, "We ought to remember that after we have done all we can, it is by the mercy of our Redeemer, that we are saved."

Her last sickness continued about two weeks, during which she said she suffered no pain; and as the solemn close drew near, she appeared to be wholly absorbed in love and redeemed from the world.

On the 10th of the 11th Month, 1823, in the 85th year of her age, her warfare was finally accomplished: she passed out of time without a sigh, groan, or struggle.

To conclude, the design of this memorial is not to build the tombs of the prophets, or garnish the sepulchres of the righteous, but to excite in survivors a proper attention to that precept, "Go and do thou likewise ;" and to her descendants it may be said, "They only are Abraham's children, who do the works of Abraham."

A Memorial of the Monthly Meeting of New-York, concerning Mary Slocum.

Confiding in the truth of the declaration, that the "memory of the just is blessed," we are induced to preserve a written memorial of the life and character of our beloved Friend, Mary Slocum.

She was the daughter of Daniel and Naomi Dunbar, and was born in the year 1782, at Newtown, on Long Island. Her parents removed, during her infancy, to the city of New-York.

In her early youth, she did not manifest much outward evidence of seriousness. She was naturally lively and social; and indulging those dispositions, she was sometimes led into gay company, and into deviations in dress and deportment from the simplicity of our profession. But we have reason to believe, that her mind was then becoming silently and gradually acquainted with that precious influence which so conspicuously controled her conduct, in the later periods of her life.

It appears, by some manuscripts of her own writing, that she was early visited with the "day spring from on high," which caused her eyes to overflow with tears of gratitude and praise. And although she had afterwards to acknowledge, that those favoured seasons were often withdrawn from her, yet, through the adorable mercy of her Heavenly Father, she was revisited with the evidences of his love; and in commemoration of his gracious dealings with her, we find in her memorandums, the following expressions:—"Oh, saith my soul, may the frequent recollection of those seasons strengthen me in the renewal of my covenant with thee; and may it prove to be a perpetual one, never to be broken."

In the year 1803, she was married to William T. Slocum, a member of this meeting; and the various relations of domestic life were adorned by the quietness and purity of her example. Her affectionate solicitude for the best interests of her children, was expressed in the following supplicatory language:—"Thou alone knowest what has been, and continues to be, my secret prayer

in relation to my tender offspring; that they may be the objects of thy peculiar care; that thy Divine power may be round about to preserve them from evil: and, oh! that thou wouldst be pleased to pour out upon them an increased portion of thy own blessed spirit; that they may grow in grace, and in the saving knowledge of thee: being renewedly confirmed, that even little children, by compliance with the gentle intimations of Divine love, are often qualified to worship and adore thee."

The solicitude which thus so fervently attended her, for the preservation of her own family, was also extended to her fellow-creatures at large; and having herself experienced the blessed effects of living under Divine guidance, she became increasingly desirous that others also, should submit to the influence of this pure and holy principle. In the year 1815, she felt herself constrained to appear as a public minister; and being careful to abide under the teachings of Him, who can alone grant the requisite qualifications for service in his church, she became, in this allotment of labour, useful and instruc-

tive. In the year 1821, she was engaged in an acceptable religious visit to the families of Friends in this city; and in 1822, she attended the Yearly Meeting on Rhode Island, and visited several meetings within the compass of that Yearly Meeting. This visit, we believe, was accomplished much to the satisfaction of her friends, and to the peace of her own mind. In meetings for discipline, she was also qualified to be useful; as the meekness of her deportment, and the humility of her spirit, often rendered her useful in the transaction of religious concerns.

For some time previous to her visit to Rhode Island, she was affected with symptoms of a pulmonary disease; and on her return, she was informed by her physician, that her continuance in this life would probably not be long. She received this information with calmness and serenity; having been often "admonished," as she expresses in her manuscript, "of the necessity of being prepared for the 'midnight cry;' and of having her lamp filled and trimmed, that she might be ready to meet the Bridegroom." Her disorder continued to increase, and she

was soon after mostly confined to the house.

About this time, a beloved son, a promising youth of 19 years of age, was also confined with a similar complaint, and, at the request of his mother, he was brought into the same chamber with herself. On the 23d of 11th Month, 1823, her sister-in-law inquired how she had rested during the preceding night. She replied, "I have had a wakeful night, but a very pleasant one." She afterwards added, "I have enjoyed much satisfaction from my frequent conversations with my dear son William, since his confinement to my room; I find his mind so pure, that I believe him prepared for a sick bed." He had told her, that he had never been to a theatre, or to a public garden, in his life; and that, as to company, he had no associates. He had been, he said, to different places of worship, but he fully believed the one which he had been accustomed to attend, was the right one for him, as he always felt best satisfied after attending it. She also observed, that her son had expressed a desire, if it was right, to be first taken away; but had added, that the Lord's time

was the right time. Many expressions which dropped from the lips of this youth, while on his sick bed, evinced that his mind, was gradually and sweetly preparing for the approaching change;—and many, and memorable indeed to a number who were favoured with access to the sick chamber, were the baptizing seasons, which they witnessed there. One Friend was led to address them in a remarkably encouraging manner. To the mother she said, that she believed her prayers for her dear son had been heard and answered, and that they would both meet together in the kingdom. She also observed that she believed not a murmur had escaped from our beloved Friend during this trying dispensation; a state of resignation, which she afterwards acknowledged had indeed been graciously dispensed to her.

At another time, she remarked to her sister, "I was uncommonly feeble yesterday; my dear son coughed so incessantly that my feelings were much exercised on his account; I could not sleep; my handkerchief was steeped with my tears; I did indeed

mourn as a dove: I viewed my stay as very short, but the grave had no terrors: beyond it was a place of rest, where there was joy and rejoicing." One evening, when she and her son were both sitting up, she called for the Bible, and in an emphatical manner read to the family the 42d Psalm; and after a short pause, she spoke of the trials and temptations we have to pass through in this life, and added, "but our blessed Pattern had to meet them all, and was sustained through them." She then adverted in a peculiarly impressive manner, to the state signified by the wilderness, as one deprived of all succour from man; observing, that when the tempter came to Jesus and said to him, "Command that these stones be made bread," he answered, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." After expatiating on this passage, she repeated nearly the following words of the prophet Isaiah:—"When thou passest through the waters, I will be with thee, and when through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned;

neither shall the flame kindle upon thee." At the close of this solemn season, William leaned affectionately upon his mother, and expressed how acceptable to him, had been what she had just had to communicate.

The sufferings of her dear son were terminated a few days previous to her own. The day before his burial, she requested to see him, and was accordingly taken into the room where he was laid. While sitting by the bed, she was calm and composed, and after remarking that he looked natural, she added, "Yes, lovely, even in death, the beauteous ruin lies." In a short time she requested to be taken back to her chamber, and seemed overcome by her feelings; but she soon became collected, and observed, "You must not think that it was the sight of the dear remains that overcame me; it was the recollection of his great sufferings, and nature will feel. In the first part of his sickness, it was clearly made known to me, that I was detained here to be the companion of the dear creature in suffering; and I then covenanted with my heavenly Father, that, if consistent with his blessed will, first to re-

lease the dear lamb, I could cheerfully resign him. This covenant I have solemnly kept; for never was a darling child more cheerfully resigned."

On another occasion, when alluding to her sufferings, she said, "The poor disciples became weary and fell asleep; yet the dear Master did not harshly rebuke them on the occasion, but gently admonished them by saying, 'Could ye not watch with me one hour?' He felt for their weaknesses, as he does for ours; our sufferings are great, but He is our support, and His gracious Arm is underneath. My soul is filled with admiration of his goodness in years that are past. He has caused mountains to be removed, seas to be divided, and finally, He has prepared a place of rest for me."

From the time of her son's decease, she rapidly declined; and although she experienced great bodily weakness and distress, yet her precious mind was preserved in peaceful serenity, and in holy patience:— "My heavenly Father," said she, "continues with me still: he leads me step by step; and all he does, is right; the prospect before

me is without a cloud: all is sunshine." Her gentle spirit thus sweetly centered in the hope of that heavenly rest, of which she had so full an assurance, and she quietly departed this life on the 18th of the 1st Month, 1824, in th forty-second year of her age.

Thus has been early taken from us, in the midst of her usefulness, this faithful labourer in the church: but lamentation on her account, would be inappropriate; for there is surely no cause for sorrow. Her years were not extended to the period which is often allotted to human life; but she was mercifully favoured to perceive, and to fulfil the great end of her being.

She was endowed with good natural abilities, and had a comprehensive and discriminating mind. And these qualities being still further improved by the influence of Divine Grace, she exhibited in her deportment a rare and striking union, of mildness and firmness, of sweetness and dignity.

She had, however, a lowly estimate of herself, and her attainments; and her principal and earnest concern was, that she might increase daily in purity of heart; and,

during her earthly pilgrimage, be found walking humbly with her God.

THE END.

FRIENDS' BOOKS,

AND OTHERS, RELIGIOUS AND MORAL,

FOR SALE BY

MAHLON DAY,

PRINTER AND BOOKSELLER,

No. 376, PEARL-STREET.

New-York.

Account of the Convincement and religious progress of John Spalding.
A letter to a Friend on the Authority, Purpose, and Effects of Christianity, and especially on the Doctrine of Redemption, by Joseph John Gurney.
A Guide to True Peace, or a method of attaining to inward and Spiritual Prayer.
Barclay's Apology.
Barclay's Catechism.
Bevan's View of the Doctrines of the Christian Religion.
Bloomfield's Poems.
Brief Remarker.
Brief Memoirs of Abel Thomas.
Christian Disciple.
Character Essential to Success in Life.
Chapone's Letters.
Christian Philosophy.
Clarkson's History of Slave Trade.
Clark on the Promises.
Conversion of St. Paul.
Complaint of Peace.
Cowper's Task.

Cowper's Poems.
Davidies; the Life of David, King of Israel, a Poem, by Thomas Ellwood.
Duties of Religion and Morality, by Henry Tuke.
Dairyman's Daughter.
Dodd on Death.
Dilwyn's Reflections.
Doddridge's Rise and Progress.
Examples for Youth, in Remarkable Instances of Early Piety, by William Rawes, Junr.
Extracts from the Papers of Edwin Price, late of Neath Abbey, Glamorganshire; with some account of his last illness and death.
Early Piety.
Economy of Human Life.
Extract from the Letters and other Pieces, written by Margaret Jackson, during her last illness.
Fothergill's Sermons.
Fenelon's Pious Reflections.
Family Maxims, by Hannah Kilham.
Friends' Tracts, (New-York.)
Friend of Peace.
Fry's Poems.
Gregory's Legacy.
Hervey's Meditations.
Horne on the Psalms.
Hoyland's Epitome, 2 vols.
Howe's Thoughts.
Howard on Domestic Economy.
H. Moore's Practical Piety.
Journal of the Life, Travels, Sufferings, &c. of George Fox, 2 vols.
Journal of the Life of John Grattan.
Journal of the Life of Job Scott.
Kersey's Treatise of the Fundamental Doctrines of the Christian Religion.
Letters of the late John Thorp, of Manchester, Minister of the Gospel, in the Society of Friends. To which is perfixed, a Memoir of the Life of the Writer.
Life of Christ.
Life and Travels of Samuel Bownas.

Life of Cowper.
Life of Margaret Lucas.
Life of Jane Pearson.
Life of Sarah Stevenson.
Life of Sarah Grubb.
Life of William Penn, 2 vols. by Thomas Clarkson, M.A.
Life, Letters, and Poems of John Marriott.
Memoirs and Letters of Richard and Elizabeth Shackleton, late of Ballitore, Ireland; compiled by their daughter Mary Leadbeater.
Mason's Self-Knowledge.
Memoirs of Catharine Phillips.
Memoir of Caroline E. Smelt.
Memoir of Dr. Bateman.
Memoirs of the Life and Religious Experience of William Lewis, late of Bristol. To which are added, Extracts from Letters addressed by him to individuals, on different occasions.
Memorials of Ministers, and others, deceased, of the State of New-York.
Milton's Paradise Lost.
Montgomery's Poems.
Mott on the Importance of Female Education, and Maternal Instruction, with their Beneficial Influence on Society.
Murray's Compendium of Religious Faith and Practice.
No Cross No Crown, by William Penn.
Nott's Sermons for Children.
Owen on Redemption.
Paley's Sermons.
Pennington s Letters.
Penn's Reflections and Maxims.
Phipp's Original and Present State of Man.
Piety Promoted, 9th part, by Thomas Wagstaffe, lately published for the first time in America.
Piety Promoted, 10th part, by James Gurney Bevans.
Philip's Hints respecting Regeneration.
Phillip's Defence of the Principles and Practices of the People called Quakers.
Pilgrim's Progress.
Pleasures of the Imagination.
Pleasures of Hope, by Campbell.

Portraiture of Quakerism, 3 vols. by Thomas Clarkson, M. A.
Poems by Thomas Gray.
Poems on Religious and Historical Subjects, by Refine Weekes.
Power of Truth Demonstrated, as given forth by divers of the early ministers of the Society of Friends, taken in short-hand, at the time of delivery, and now republished.
Propogation of Christianity, 2 vols.
Religious Tradesman.
Religious Letters.
Rowe's Exercises.
Scott on Baptism.
Samuel Scott's Diary.
Select Lives of Pious Men.
Sewell's History of the Quakers, 2 vols.
Strength in Weakness, manifested in the Life, Trials, &c. of Elizabeth Stirredge.
Taylor's Holy Living.
The Spiritual Guide, an abstract from a larger work, by Michael De Molinos, new edition.
Thomas A. Kempis.
Thompson's Seasons.
Tuke's Principles of Religion.
Tuke's Life of George Fox.
True Stories, or Interesting Anecdotes of Young Persons.
Usher's Letters.
Wisdom in Miniature.
Wilberforce's Christianity.
Willis' Reply to Hibbard.
Willis' Reply to Scott.
Weem's Life of Penn.
Whelpley's Letters to Gov. Strong, on Capital Punishments, War, &c.
Whole Duty of Woman.
Woolman's Works.
Woolman's Serious Considerations.
Woolman's Advice to the Rich.
Young's Night Thoughts.

WIDENER LIBRARY
HX IIKR 4